E 1550

THE DOCTRINE AND CONVERSATION OF *JOHN BAPTIST*:

Syd. 8. 64. 10

Delivered in a Sermon, at a Visitation holden at *Baldock*, in the County of *Hertford*: *Decemb.* 9. 1641.

Contradicted by many of the Auditors.

ACTS 24. 14.

By that way which they call heresie, worship I the God of my fathers: beleeving all things that are written in Law and the Prophets

---

By HEN. DENNE, an unworthy Minister of *Christ Jesus*, at *Pyrton* in *Hertford-shire*.

LONDON,
Printed for JOHN SVVEETING, at the Angel in Popes-head Alley. 1643.

REE

THE DOCTRINE AND CONVERSATION OF JOHN BAPTIST:

Delivered in a Sermon, at a Visitation holden at Baldock, in the County of Hertford: December 9. 1641.

Contradicted by many of the Auditors.

ACTS 20. 21.

By that way which they call here se. worship I the God of my fathers: believing all things that are written in Law and the Prophets

By Hen. [illegible] Minister of Christ Jesus, at Tyton in Hertford shire.

~~1543:90~~

1531 : 90

Printed for JOHN SVVETING, at the Angel in Popes head Alley. 1643.

The Doctrine and converſation of IOHN BAPTIST.

HOly Brethren and Fathers, I am at this preſent time ſurprized with three paſſions; with joy, with fear and with griefe; My ſorrow ſympathizeth with yours. I am ſorry in the firſt place, that you have not a wiſer man to ſpeak unto you this day; eſpecially ſo many ſitting by: And for this I preſume, you are as ſorrowfull as I. I am right ſorry in the ſecond place, that I ſhall this day trouble you with ſo large a diſcourſe, as neither the quantity, nor the quality of the day will well permit, as a remedy for this; Let me intreat your Chriſtian patience, to tire me: this is my griefe: my fear is, beſides that ordinary feare, which doth uſually follow me at ſuch exerciſes; eſpecially at extraordinary times, and in unaccuſtomed places: I have yet another fear, that I ſhall this day be miſtaken,

it that I feare the mistaking of my words, for that were to call your judgements into question; But I feare, lest you should mistake the intentions of my heart, and that I shal be thought to aym at some particular persons. To clear this, I call the searcher of all hearts to record, before whom, I protest this day, that I ayme not at any mans person: But I desire to be free from envy and malice, and to be in perfect charity with all men. And I doe here again protest, that what I shall speak this day, is against the errors and vices, not against the persons of men. This is my feare. My joy is founded, upon your fervent Charity, joyned with your sound judgement: In respect of your Charity, I account it, a part of my happinesse (seeing it it is, as it is) to speak before you, who will bee ready to cover mine infirmities, and to pardon my faylings, and gently to admonish me, if any thing shall be amisse.

In respect of your Judgement, I account it a farther happinesse, that I have this day opportunity, to make confession of my faith, and and to communicate my Doctrine unto so learned, judicious and indifferent auditors; Which that I may doe, I betake my selfe with speed, to a portion of Scripture, selected for this presents occasion, written

IOHN 5. 35.

He was a burning and a shining Light: and yee were willing for a season to rejoyce in his Light,

E read in the first Chapter of of St. *John's* Gospell, verse 15. *John bearing witnesse unto the Truth*; and in my Text *the truth beares witnes unto John*: In the 16. verse of this present Chapter, *the Iewes refuse to beare witnesse unto the Lord Iesus*; and here the Lord refuseth to bear witnesse unto the *Iewes*: *Ye were willing for a season to rejoyce in his light: he that confesseth me, him will I confesse*; *He that denyeth me, him will I deny*, *Matth*, 10. 32.

This Text divideth it selfe, in some sort, like this auditory, into Minister and People: He and ye. In some sort it is (I hope) unlike, for here is a good Priest, a burning and shining Light, this is the Ministers comendation: but there is a naughty people ful of hypocrisie & inconstancy, willing for a season to rejoyce in his Light. This is the

peoples reprehenſion. And in this you are (I hope) unlike, both good, both holy, if you are not, I wiſh you were; and I ſhall bow my knees, unto the father of our Lord Ieſus Chriſt that you may be.

The Miniſter being the firſt and moſt worthy perſon in my Text, I may boldly preſume to ſpeak firſt of him, and in him to conſider two things.

Firſt, his Perſon.

Secondly, his Qualification.

In ſpeaking of his Perſon, I will conſider two things.

Firſt, his name.

Secondly, his office.

Firſt, of his name, his name is *Iohn*, ſo named by the Angel *Gabriel*; before his conception, *Luke* 1.13. *John*, by interpretation the grace, mercy, or favour of God, the ſon of *Zacharias*, by interpretation, *Gods remembrance*, and *Elizabeth*, *the oath of God*; to teach us, that the manifeſtation of Gods mercy and grace, dependeth upon his oath and promiſe. And this is that which bleſſed *Zacharie* expreſſeth in his ſong. To ſhew mercy to our Fathers, there he alludeth to the name of *John*: to remember his holy covenant: this is *Zachary*: the oath which he ſware to our father *Abraham*, this is *Elizabeth*, *Luk.* 1.72, 73.

I need

I need not fear the want of matter, having to ſpeak of this perſon, at whoſe Circumciſion, the mouth of his dumb father was opened, and his tongue loſed, to ſpeake ſo plain and with ſuch flowing eloquence, as never any man, and but one women ever ſpake before, *Luke* 1. 68.

But this ſhall ſuffice to have ſpoken of his name: I ſhall immediately paſſe unto his office, ſo ſoon as I ſhall put you (my brethren of the Laity) in mind of one thing: and you my brethren of the Clergy, in mind of another: to you, my *memento* is, that you from hence obſerve, that a good and faithfull Miniſter is a gift of God, a pledge of his grace and mercy, to a people: I will ſet ſhepheards over them that ſhall feed them, *Jer.* 23. 4. *I will give you Paſtors according to mine heart, that ſhall feed you with knowledge, and underſtanding, Jer.* 3. 15. Vnto you (brethren) my petition is, that you labour to ſhew your ſelves true Paſtors, ſent of God in mercy, and not in judgement, that the people may have cauſe to rejoyce and bleſſe God for you; & be yee not like thoſe idle and wicked ſhepheards, that eat the fat, and cloath themſelves with the wooll, but feed not the flock, *Ezek.* 34. 3.

Thus much for his name. I come now to

conſider *Iohn's* Office, which is ſet forth unto us, by the teſtimonies of Prophets, of an Angel, of Evangeliſts; and of the Son of God.

The firſt Prophets, *Eſa.* 40,3,4,5. *A voyce of him that cryeth in the wilderneſſe; prepare ye the way of the Lord, make ſtraight in in the deſert, a high way for our God,* &c.

Another Prophet is *Malachy*, chap. 3.1. *Behold, I ſend my meſſenger before thy face,* &c. and ch. 4.5,6. *Behold, I ſend you Eliiah the Prophet,* &c. There is alſo a third Prophet, for I muſt needs reckon his father *Zachary* among the Prophets, *Luk.* 1.76. *Thou child ſhalt be called the Prophet of the Higheſt, for thou ſhalt go before the face of the Lord, to prepare his wayes, to give knowledge of ſalvation to his people, in remiſſion of ſins.* Thus far the Prophets.

The ſecond Teſtimony is of the Angel. *Luk.* 1.15. *He ſhall bee great in the ſight of God, and ſhal drink neither wine nor ſtrong drink, & he ſhall be filled with the holy Ghoſt from his mothers womb, and many of the children of Iſrael ſhal he turn to the Lord their God,* &c.

The third teſtimony is of the Evangeliſts, as *Matth.* 33. *This is he that was ſpoken of by the Prophet,* &c.

Mar. 1.1.

*Mark.*1.1. *The beginning of the Goſpel of Jeſus Chriſt, the ſon of God, as it is written, Behold I ſend my Meſſenger*, &c.

*Luk.*3.3. *He came into all the Countrey about Jordan, preaching the Baptiſme of repentance*, &c.

*Joh.*1.6,7. *There was a man ſent from God, whoſe name was Iohn*, &c.

The fourth Teſtimony is of the ever bleſſed ſon of God, *This is he of whom it is written, Behold I ſend my meſſenger before thy face Mat.*11.[illegible].14. *this is Elias*; and my text, which [illegible] Saviours approbation of *Iohn, He was a burning and a ſhining Light.*

And now what ſhal we think? how great was this man? of whom 3 Prophets, one Angel, 4 Evangeliſts, and the ſon of God himſelf gave ſuch ample teſtimony? This is it that I intend to ſhow, the greatnes and excelleney of *Iohn's* Office.

Why? how great is *Iohn*? greater than our Father *Abraham*? what? greater than *Moſes*? greater than the Prophets? for anſwer to this, let us marke the words of our Saviour, *Yea I ſay unto you much more than a Prophet, Luk* 7.26. It was ſaid of *Gregory*, that in reſpect of his predeceſſors, he was the worſt; in reſpect of his ſucceſſors, he was the beſt. Something contrary may here be ſayd of *Iohn*, in reſpect of his predeceſſors,

he was the greateſt, in reſpect of his ſucceſſors he was the leaſt; for *I ſay unto you, that among thoſe that are born of women, there hath not riſen a greater than John the Baptiſt; notwithſtanding, he that is leaſt in the kingdome of heaven, is greater than he, Mat.* 11.11 the leaſt in the kingdome of heaven, that is the Apoſtles and Miniſters ſucceeding them, in preaching the *Goſpel* to the world. Though I confeſſe many have thought contrary. *John* is a middle perſon, between the Law and the Goſpel, like the morning light, which is the beginning of the day, lighter than the night; yet not ſo light as the noon day: ſomething like that day ſpoken of by the Prophet *Zachary, neither clear nor dark, neither day nor night, Zach.* 14. 6. But we muſt ſtay here a while, are we not deceived? Was *John* greater than *Moſes*? *John* did no miracle, *John* 10.41. *Moſes* did many, both in Egypt and in the wilderneſſe.

I anſwer firſt, as we do not meaſure the true Church, ſo neither doe we value the dignity of perſons by miracles.

I anſwer again, that *John* did no miracle, is but an opinion of the people: and yet I will not ſpeak of his miraculous ſpringing in the womb of his mother, at the ſalutation of the Virgin *Mary*, the Mother of our Lord.

Lord. Is it not the greateſt miracle, to convert many to God? to give knowledge of Salvation? to ſhew light to them that ſit in darkneſſe? If it be not a greater miracle, to convert and raiſe up ſoules, than to cure bodies; to open ſpirituall eyes, than to open bodily? How doth our Saviour ſay? greater things than theſe ſhall ye do, *becauſe I goe to the Father*, *Joh.* 14. 12 What are theſe greater things? but the converſion of the peoples and the plentifull gift of the Holy Ghoſt, through their preaching? Thus *Iohn* works miracles; for many of the children of Iſrael ſhall he turne to the Lord their God: he ſhall turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt; And in this reſpect, as in many others, may he bee ſaid, to come in the ſpirit and power of *Elias*. And thus it would, I ſuppoſe, be no hard matter to prove, that *Iohn* hath done a greater miracle than *Moſes*. But it may be objected, *Moſes* hath a glorious office, that makes his face to ſhine, *that the children of Iſrael cannot behold it*, *Exod.* 34. 30.

I anſwer, *Moſes* his office indeed was glorious, but *John*'s more glorious, *Moſes* was the beginning of a glorious Law; But *John* is the beginning of a more glorious

Goſpel,

Gospel, *Mar.* 1.1. To this purpose it is spoken by our blessed Saviour: All the Prophets, and the Law prophecied until *Iohn*, but from the dayes *of Iohn the Baptist, until now, the Kingdome of Heaven suffereth violence*, *Mat.* 11.12.

Let St. *Paul* speak more plain, 2 *Cor.* 3.9. *If the ministration of condemnation be glory, much more shall the ministration of righteousnesse, exceed in glory. Moses* is the Minister of condemnation, *Iohn* of righteousnesse, *Moses* of death, *Iohn* of life: but you wil say, why then doth not *Iohn*'s face shine? I answer, if you see not his face shine, it is because the lustre thereof hath dazeled your sense, or else because you are blind. *Iohn*, is a light, and the Ministers are a light, *Mat.* 5. and it is an innative property of light to shine. They shine not like *Moses*, with a terrible shining, but with an amiable countenance; they shine not like Moses, in the face alone, but even from top to toe, their very feet are beautiful, being shod with the plentiful preparation of the *Gospel* of peace. *How beautiful are thy feet with shoos, O Princes daughter? Can.* 7.1. *how beautiful, upon the mountains, are the feet of him that bringeth good tidings of good? that publisheth salvation, that saith unto Sion, thy God reigneth? Esay* 52.7.

And

And lest any should say, that this is meant of Christ alone, and no other, Saint *Paul* hath provided, *Rom.* 10.14. *How beautifull are the feet of them, that preach the Gospell of peace!*

Thus is *Iohn* greater than his predecessors, but how is he lesse than his successors? lesse than the Apostles? lesse than the Ministers of the Gospel? If we say *Ioh.* is ὁ λύχνος But the Apostles are τὸ φῶς, *Mat.* 5.14. and that these two differ as the greater, and the lesse. This wil prove a criticisme, not worth takingup, by the way side, for here wee have ἐν τῷ φωτὶ αὐτοῦ. But the truth is, that the doctrine of *Iohn* & of the Apostles, differ, as the lesse, and greater perfection, as one star differeth from another in glory: this is apparent in *Apollos*, of whom wee read *Act.* 18.25, 26. He knew only the baptisme of *Iohn*: yet did he teach, Ἀκριβῶς τὰ περὶ τοῦ κυρίου, diligently the things of the Lord, whom *Aquila* and *Priscilla*, taking unto them; expounded unto him, Ἀκριβέστερον τὴν τοῦ θεοῦ ὁδόν, a more perfect way of God. This difference is plaine, and will yet be plainer; when wee come to speak of the second thing, which is his qualification: but in the mean time, I must entreat you holy brethren, diligently to ponder, two things,

First,

First, the dignity of the Miniſtery of the Goſpell.

Secondly, the diverſity of the adminiſtration of the peace, and mercy of God, in his Church.

1. The dignity of this calling ro be greater than *Iohn*, who is greater than the Prophets. *Levi* had an excellent calling; ſeemeth it but a ſmall thing unto you, *that the God of Iſrael hath ſeparated you from the Congregation of Iſrael, to bring you near unto himſelf? Num.* 16.9. Let me ſpeak boldly, the calling of the Miniſterie is greater than that of *Levi*: *Levi* draweth near, the Miniſter of the Goſpell nearer; having more boldnes of acceſſe, unto the throne of grace than *Levi* had. We are not ſeparated to offer up the bloud of Buls, and Goats, and to burn Incenſe, but ἀφορισθέντες εἰς εὐαγγέλιον, ſeparated unto the Goſpel, to feed the heritage of the Lord, with the precious body and bloud of our Lord Ieſus Chriſt. Excellent is the calling of every Chriſtian: A choſen generation, a royall Prieſthood, an holy nation, a peculiar people: yet it cannot be denyed but the Miniſter of the Goſpell hath his preheminence; All Chriſtians are Ἱερεῖς, But all are not Πρεσβύτεροι, O that we would take care to walk worthy of the high

high calli-g, and feare to diſgrace this excellent office. I wil be ſanctified of all them that draw neare unto me.

And you my brethren, may hence learne not to deſpiſe, but to reverence the calling of the Miniſtery, unto which the Saviour of the world hath granted ſuch high privileges. We live in thoſe days, when the Clergy is become *Odium populi*: yet ſeem we never ſo contemptible unto you, we are very neceſſary and profitable ſervants for you: Men, by whom all men ordinarily believe, that believe. Let me aske you one queſtion, what two things are moſt neceſſary for the being, and well being of man upon earth? The Orator ſhal anſwer for you, *Sol & Sal*, the Sun and the Salt: were it not for the Sun, what would become of the fruits of the earth? *Of the precious fruits by the ſun, and the precious fruits put forth by the Moon? Deu.* 34.14. Were it not for ſalt, how unſavoury would all things be? Yea what compounded body could have ſubſiſtence? Now that we may know our duty, and you may ſee what neceſſity there is of us. It hath pleaſed our Lord, to compare us to both theſe in one place: *yee are the ſalt of the earth, ye are the light of the world, Mat.* 5.13, 14 Wherefore let the counſel of the *Apoſtle*

take

take place with you, 1 *Thes.* 5, 12, 13. *We beseech you brethren, that yee know them that labour among you, and are over you, in the Lord, and esteem them very highly in love, for their works sake.* If this be not prevalent with you, let the warning of our Saviour be considered of you; *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me, Luk.* 10. 16.

This is the first thing. The second that I desired you to ponder, is: The diversity of the Administration of the grace of God, in the Church of God.

Gods mercy; grace and favour, towards the Church, hath always been one, and the same, like himselfe unchangeable: yet hath it been the good pleasure of God to manifest himself divers ways, at sundry times to the Church. In respect of this Administration, the Church may bee divided into three ages.

The first, from *Adam* to *Moses*.

The second, from *Moses* to *Iohn Baptist*.

The third, from *Iohn Baptist* to the end of the world.

What the state of the Church was, from *Adam* to *Moses*, to me seemeth very difficult to set down; I know what some men say, but I dare determine nothing, as not being

being able to give either my ſelfe, or you ſatisfaction herein.

From *Moſes* to *Iohn Baptiſt*, was the adminiſtration of the Law; the Covenant that God made with the people of Iſrael, *when he took them by the hand to lead them out of Egypt, Ier.* 31.32.

This Covenant hath its beginning upon *Sinai*, and its period at the preaching of *Iohn Baptiſt*: Although that Cardinall *Bellarmin* cannot abide to hear, that *Iohn Baptiſt* belonged to the new Covenant; but that he was the laſt Miniſter of the old. But let us hear our Saviour, *The Law and the Prophets continued until Iohn. Luk.* 16.16. Since that time the kingdome of heaven is preached, and every man preſſeth unto it. Let us hear what St. *Mark* ſpeaketh, *The beginning of the Geſpell of Ieſus Chriſt*, &c.

And certainly, *Iohn* preached the Goſpel, as wil afterwards appeare.

From *Iohn Baptiſt* to the end of the world, is the adminiſtration of the Goſpell or new Covenant; which adminiſtration hath its degrees of leſſe and greater perfection, as alſo had the adminiſtration of the Law a difference: From *Moſes* to the *Temple*, from the *Temple* to the *Meſſiah*, as ſome of the learned have obſerved.

So the Church under the Goſpell is like the Moon, that from the new increaſeth to the full, from the full decreaſeth to the wane, and ſo after increaſeth to the full againe. From the new to

the full, is from *John Baptist* to the day of *Pentecost*; from the full to the wane, is from the Apostles time, till the revelation of Antichrist.

And now (Brethren) I would not have you think these to bee idle speculations, toyes and trifles, not worth the diving after; let us not account those things idle, which the Lord hath thought meet to be revealed: whatsoever was written, was written for our learning. Let us not, I say, account those things idle, the knowledge whereof is so necessary for the interpretation, and reconciliation of holy Scripture; and by consequence, for the pacification of distressed consciences, that without it, it is impossible eyther of these should be done:

Distingue tempora, & conciliabis Scripturas,
Distinguish the times, and reconcile the Scriptures.

You know who said it, and without distinction of times; what confusion comes to the Church? what distraction to distressed consciences?

What is the reason that amongst men professing the same Christ, & reading the same Scriptures, so many irreconcileable controversies, doe dayly arise? is it not chiefely from hence, that men distinguish not rightly between the Law and the Gospell? He that shall search into the most materiall Controversies, between the Protestant and the Papist, and look into the originall of them, he shall find the error of the Papists to arise

arise chiefely from hence; the want of distinction between Law and Gospell.

From this fountain proceeded the troubles of the Church of *Antioch*, *Acts* 15. From this fountain proceeded the Apostacy of the Church of *Galatia*: And from this fountain proceed the perverse disputations of the popish Schoolmen, about repentance. And what heresie is it that hath not a part, either more or lesse in this?

There is at this day a complaint in our Countrey, that our sermons are full of contradictions, the multitude observeth them; and grievously complaineth of them: And this is not the complaint of unlettered men, that know nothing: But of many that are able to render a good account of their faith, both in City and Countrey; Let us seriously weigh these things and consider, whether they arise not from the foresaid error? it is the part of a faithful Minister, to divide the word aright; which in *Martin Luthers* exposition, is aptly to distinguish between Law and Gospell. It was prophesied by *Luther*, that after his time the difference between the the Law and the Gospell, should be neglected.

Our age hath proved him too true a Prophet for it is a thing not ordinarily observed.

But will some say, what? shall not the Law now be preached? I say not so. I wish we could hear it oftner than we do: I know that the Law is good, if a man use it lawfully; but the fault is

not rightly to apply it; as when we apply it to troubled Consciences, to give satisfaction.

Let us take heed of mingling these two, and so producing a confounded and compounded doctrine: Let us not sow the Lords field with mingled seed, nor cloath them with a linsey woolsey garment; for whom the Lord hath provided a vesture of fine linnen: Take we heed, that wee propine not unto the sheep of Christs, waters, that we have pudled with our feet, *Ezek.* 34. 19. What are pudled waters? what is a linsey woolsey garment? what is mingled seed? but confused and obscure doctrine? Oh, that I might prevaile with you my (brethren) unto whom the Lord hath given ability, both inward & outward, for this work; that you would undertake this task, to make this difference known unto the Church of God; Many have begun this work, but none so far finished, but that something is yet desired.

I have thought this to be the task of the Angel that shall poure out his viall upon the Sun, that power may bee given unto it to scorch men, with fire; Howsoever let us think this within our selves, that he shall never prove a good Divine, nor that man a good Christian, that neglecteth this difference.

My brethren of the Laity, will be ready to say, what meaneth all this? Is there so great a difference between the Law and the Gospel? What is the Law but an old Gospel? And what is Gospell

ſpell, bnt an new Law? What is Law but a thundering Goſpell? And what is the Goſpell but a faire ſpeaking Law?

I will be bold to ſay, that they that teach us thus, know neither what they ſay, nor whereof they affirme. Tedious it would be to you, for to hear the ſeverall differences of theſe two; I will give you a taſte, that ſo by it you may diſcern the reſt: The Goſpel ſaith, *The juſt ſhall live by faith*: the Law ſaith, *The man that doth theſe things, ſhall live in them*, Gal. 3. 11, 12.

Again, the Law ſaith, *The man that doth theſe things ſhall live by them*: The Goſpell ſaith, *That if thou confeſſe with thy mouth the Lord Ieſus, and believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved*, Rom. 10 5, 9.

The Law ſaith, *He that breaketh the leaſt Commandement ſhall dye*, Gal. 3. 10.

The Goſpell ſaith, *Ieſus Chriſt came into the world to ſave ſinners*, 1 Tim 1. 15. 1 Ioh. 2. 1, 2.

I will adde one inſtance more, by way of anticipation, of that which followes, it being part of the doctrine of the *Baptiſt*: *The Law was given by Moſes, but Grace and Truth commeth by Ieſus Chriſt*, Ioh. 1. 17.

Marke the oppoſition, *Moſes* and *Chriſt Ieſus*, Law, Grace, and Truth. Did not *Moſes* preach Grace? No, *Moſes* preacheth the Law of works, which promiſeth mercy to the obedient; but to the tranſgreſſors (though never ſo ſmall) tribula-

tion and anguish. Did not *Moses* speak truth? Yes, according to Law and Conscience: But not according as the truth is, & was, in *Christ Iesus*.

This was the hidden mystery kept secret, since the world began; *But now is made manifest, Rom.* 16, 25.

The mystery that the Prophets searched after, *And the Angels desired to look into, 1 Pet.* 1, 11, 12.

But you will say, *Moses* wrote of me; True, so did all the Prophets write of Christ to come, but not present: And of Grace and Truth, hereafter to be revealed; but for the present not manifested.

Thus much of the Person, now followes his Qualification.

A burning and shining light.

Burning with zeal, Shining with knowledge, teaching us to joyne zeale to knowledge, and knowledge to zeale, and not in any case to separate these two.

Knowlege without zeal doth but a little good, Zeal without knowledge, doth not a little hurt. Knowledge without zeal, is like a ship that hath a true compasse, and perfect sea-cards, but wanteth sayls and masts: Zeal without knowledge, is like a ship with extraordinary sayls, but without compasse or Pilot; whose sayling is dangerous.

Here might I justly take occasion to reprove some that shine, but they burn not. Like an *Ignis fatuus*.

fatuus. Others burn, but they ſhine not, like a candle under a Buſhell. Some neither burn, nor ſhine, whoſe light is darknes: But if I ſhould go in this path, I ſhould faile of giving ſatisfaction to this learned auditory, and ſhould come farre ſhort of the ſcope of my Text.

I muſt therefore ſteer in another courſe, and ſhew you two things.

Firſt, how *Iohn* did both burn and ſhine in his ſtrine.

Secondly, how *Iohn* did both ſhine and burne in his Converſation.

Firſt, *Iohns* Doctrine, was a burning Doctrine. It is no new thing (I know) to heare of burning Doctrine, *Did not our hearts burn within us*, *Lu.* 24. 32. *This ſhall be with burning and fuell of fire*, *Eſay* 9. Is not my word a fire? Doctrine may wel be compared to fire in two reſpects.

Firſt, fire purifieth the gold.

Secondly, conſumes the droſſe: He is like a refiners fire, and fullers ſope; and he ſhall ſit as a refiner, and purifier of ſilver. He ſhall purifie the the ſons of *Levi*, and purge them as gold and ſilver, *Mal.* 3. 2, 3. Fire conſumes the droſſe: He ſhall burn as an Oven, and all the proud, yea and all that doe wickedly, ſhal be as ſtubble, and the day commeth, that ſhal burn them up, *Mal.* 4. 1. Both theſe properties are in fewer words comprehended by the *Baptiſt*, ſpeaking of our Saviour: *Whoſe fan is in his hand, and he ſhal throughly purge*

Purge his floor, and gather the wheat into his garner, but the chaffe shall he burne with unquenchable fire, Mat.3.11,12.

And thus must we prove that *Iohn's* Doctrine was a burning Doctrin: beyond the Law and and the Prophets.

Secondly, shining Doctrine: it is the property of light to shine, and by shining to discover whatsoever by reason of darknes before lay hid; *All things that are reproved, are made manifest by the light, and whatsoever doth make manifest is light*, Eph.5.13.

We must also shew you that *John* was a shining doctrine, revealing secrets and bringing hidden things to light. A Doctrine excelling in brightnes the Law and the Prophets. But before I enter upon this, I must speak a word of Exhortation to you all: Vnto you, Holy brethren and fathers, whom the father of our Lord Iesus Christ hath made Angels of the Churches, Stewards of the Mysteries of the Gospell; This is for you, that you take heed to your doctrine; that it may be a shining doctrine; like the Pole-star to the Mariner, or like the Day-star to the World; A doctrine revealing secrets; *Bringing life and immortality to light*, 2 Tim.1.10.

A burning Doctrine] Such as may purifie the conscience from dead works, to serve the living God: *The power of God unto salvation*, Rom.1.16. Vnto such Doctrine there are two things requisite.

First,

First, that we lay a sure foundation.

Secondly, that we build rightly thereon, and make right application of this foundation.

I speak not these things (holy brethren) to teach you, by whom I desire rather to be taught; but that I may communicate my doctrine unto you, & give you an account, what course I have taken in preaching the Gospel, unto the people of God committed to my charge: And so much the rather, because my Doctrine hath seldome or never been free from cavillations, and exceptions; and esp cially subject to this unjust report, that I would never dare to speak those things in publike before the learned; which I have taught my people at home. I desire therefore to give you a briefe, and yet a faithfull account of my proceedings before Almighty God and his people, whereof not a few know that I shall speake the truth.

First, therefore it hath been my care to lay a sure and sound foundation.

Accounting it better, to lay a foundation, and build nothing thereon, than to build Castles in the aire without a foundation, which wil quickly come to ruine: The foundation that I have endeavoured to lay, is Iesus Christ; *Other foundation can no man lay, than that which is already layd, Jesus Christ*, 1 *Cor.* 3. *He it is that is made unto us of God, Wisdome, and Righteousnesse, and Sanctification, and Redemption*, 1 *Cor.* 1. 30.

The

The foundation being laid, the next that followes is the right application of this foundation: and this is the greatest task: for I find that the greatest difference between the *Protestant* & the Papist, is not about the foundation, who it is, but about the true and right application of this foundation; How this Christ becomes ours, *before, or in the sight of God*; what learn'd *Papist* denyes *Christ* to be the only foundation? What man so impudent, that subscribes not to the verity of this proposition? *there is no other name under heaven, whereby men must be saved, &c.* Yet so great is their absurdity in the application of this foundation, that they do no other thing, but indirectly deny that which before they did directly confesse; And so cannot shake from them that character of Antichrist, to deny Christ comming in the flesh.

They imagine a Christ prepared of God for us, and (I dare not say given) sold unto us upon certain conditions, by us to be performed. They will say, I doe them wrong, I will therefore aske the wise *Iesuite*, How we come to bee partakers of Christs righteousnes? And I am sure I shall hear this answer, by Sacraments, by Penance, Faith, & other good works, which are as means to apply Christ unto us.

This is the Doctrine of the *Papists*, and I know you are not ignorant, that there is no small difference between the *Protestants* themselves about

bout this matter; I appeal to your judgments, how they differ from *Papiſts*, who ſay that Chriſts righteouſneſſe is made ours *before God*, by Faith and true Repentance, which is by them defined to be a ſorrow for ſinne, and amendment of life: I frame this argument, that which makes Chriſts righteouſneſſe ours *in the ſight of God*, may be ſaid truely to juſtifie us, *before God:* or at leaſt to concur actively to our juſtification. But faith, & ſorrow for ſin, with amendment of life, make Chriſts righteouſneſſe ours in the ſight of God: Therefore (fearfull will be the concluſion.) Faith and ſorrow for ſin, with amendment of life juſtifie us before God, or at leaſt concurre actively to our juſtification. I believe you judge theſe, not to deſerve the name of *Proteſtants*; Some *Proteſtants*, holy men, do ſay that Chriſt is made ours (*in the ſight of God*) by Faith alone: Chriſt being the garment, our faith the hand that putteth this garment on; yet me thinks that here is Chriſt ſet forth, upon ſome conditions, and not ſo freely given: I muſt here profeſſe my ignorance, that I cannot conceive, how faith ſhould put on Chriſt, apply Chriſt, or make Chriſt ours *in the ſight of God.* I therefore profeſſe my ſelf openly, to leane unto them that ſay, that Chriſts righteouſneſſe is made ours *Coram Deo, before God*, by Gods imputation, before the act of our Faith, and therefore neceſſarily without it. Even as our ſins were made Chriſts, ſo is

his

his righteouſneſſe made ours. Now how were our ſinnes made Chriſts? Let the Prophet *Eſay* ſpeak, the Lord laid on him the iniquity of us all: So that God, which calleth things that are not as though they were, makes us righteous by his imputation of Chriſts righteouſneſſe.

But it will be objected, *How then is faith ſayd to juſtifie.*

I anſwer, if we take Faith for the object of our faith (that is Chriſt) then Faith is properly ſaid to juſtifie us, for by him we are juſtified, he being our righteouſneſſe.

If we take Faith for the act of our faith, apprehending this object, then we are juſtified by it, declaratively in our Conſciences.

So that by this that hath been ſaid, it is plaine how we may underſtand thoſe ſeverall portions of holy Scripture.

Firſt, *It is God that juſtifieth, Rom.* 8.33. *Efficienter*, as being the efficient cauſe of our Iuſtification.

Secondly, *It is the bloud of Chriſt that juſtifieth, Rom.* 5.9. Here is the material cauſe of our juſtification. Both theſe ſeem to be comprehended in one, *We are juſtified freely by his grace, Eph.* 2.8.

Thirdly, *It is faith that juſtifieth, Rom.* 5.1. *Declaratively*, ſpeaking to our Conſciences, that we are the Children of God, in Chriſt Ieſus.

Fourthly, *It is works that juſtifie, Iam.* 2. That is, outwardly before men, in the judgement of Charity.

Charity. By this that hath been ſaid, we may reſolve a queſtion that is moved by ſome. *How Children can be ſaved that doe not believe.*

Some ſay by the habit of faith, ſome by the faith of their Parents, ſome ſay by an unknown way.

But I ſay they are ſaved the ſame way that all fleſh is ſaved, *that is ſaved*: That is to ſay by the righteouſnes of Chriſt imputed: Here is the difference between the one and the other, men of diſcretion are not onely ſaved, but alſo know their ſalvatiõ, through a lively faith childrẽ are ſaved, but know not of it before. If now it ſhall be objected, that hee that believed not ſhall be damned. I anſwer firſt, that this maketh as much againſt my oppoſers, as againſt me: for the Text ſaith not, he that hath not the habit of faith, but hee that believeth not (that is, hath not faith in act) ſhall be damned.

Again, it ſaith not, he that hath believing parents, *But he that believeth not ſhall be damned.*

I anſwer in the ſecond place, that this place (*he that believeth not ſhall be damned*) is to be underſtood, of men and women of years of diſcretion: in whom finall unbelief is an infallible mark of of eternall condemnation. Thus for the right application, of the foundation, the next thing is, Having ſetled the conſcience upon Chriſt Ieſus, and given it reſt upon the rock, to call for fruits worthy repentance, *I beſeech you by the mercies of God*, &c. *Rom*, 12. 1. *Having theſe promiſes, let*

us

us cleanse our selves from all filthinesse, both of flesh and spirit, &c. 2 *Cor.* 7. 1.

Let us, considering what hath been said, have a care to lay a sure foundation, and to make a right application, that we may cleare the way, unto the distressed conscience, in the light of the knowledge of God. Far be it from us, to think the duty of a Minister discharged, by crying out against sin, drunkennes, adultery, and the rest.

These things are to be done in their order: But wee must know, that there is a difference between a Minister of the Gospel, and a morall Philosopher, between *Plato* and *Paul*, *Aristotle* and *Apollos*.

Alas what profits it to salvation? if we have reclaimed men from sin to vertue, from drunkennesse to temperance, &c. not having laid before a sure foundation? have wee brought them any whit nearer the kingdome of heaven? Nay, have we not made them seven times more the children of hell than they were before? *Publicans and harlots enter into the kingdom of God before you.*

It is written of *Robertus Gallus* (who lived *An.* 1290.) that he saw in a vision, a goodly Bishop in a glorious cope, blessing the people; But he could see no head this Bishop had: he went nearer to see and espyed a head, but it was a wooden one, drye and without sense; when he desired to know the meaning of this vision, answer was made, That this was the Doctrine of the

the Church of *Rome*; As the head is to the body, ſuch is the foundation to the building; far be it from us to build without a foundation.

Far be it from us, to ſpend the time in prophane, and vain bablings, in fables and endleſſe genealogies, which miniſter queſtions, rather than edifying.

We read of another viſion of *Robertus Gallus*, that he ſaw the ſame Biſhop as before; but now he was hanged all over with fineſt bread, and choiſeſt wine; yet did he himſelf gnaw greedily upon a flint-ſtone; *Robertus* deſires to know the meaning of this, & anſwer was again made, that this was the manner of the Schoolemen, who ſpent themſelves in frivolous and vain diſputations.

Take we good heed therefore, that having ſuch precious food as the Body and bloud of Chriſt) *We give not a Scorpion to him that askes for a fiſh, a ſtone to him that looks for bread, or poyſon to him that is a thirſt, and ſeeks for drink.*

To the people this is alſo a warning, what you ſhould hunger and thirſt after, even *Burning and ſhining Doctrine.* Such whereby yee may be built up in the knowledge of the Lord Ieſus. When you hunt after eare-tickling Sermons vaine, if they ſeem witty diſcourſes: I may liken you to little children, which had rather their mother ſhould give them peares and plums, than wholſome food.

But

But it is high time to returne from whence I have digreſſed ſo long, and to ſhew you how *Johns* was a burning and ſhining Doctrine.

A burning Doctrine purifying the Conſcience, conſuming evill manners, and the opinion of mans owne righteouſneſſe, and conceits of legall prerogatives. Think not to ſay with your ſelves, *We have Abraham to our father. For I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham; and now alſo is the axe laid unto the root of the tree,* &c. *Mat* 3 9, 10.

A ſhining doctrine giving knowledge of ſalvation in remiſſion of ſins, Luk. 1. 77. poynting out the Son of God with the finger, *Behold the Lamb of God, which taketh away the ſins of the world.* But me thinks I hear you ſay, I may ſpare this labour; we grant *Johns* to be a burning and a ſhining doctrine; but how did it burne and ſhine more than the Law?

I anſwer, *The Law ſanctifieth to the purifying of the fleſh, Heb.* 9. 13. *Johns* Doctrine purifies the Conſcience.

Secondly, the Law perfects nothing, as pertaining to the Conſcience, *Heb.* 10. 1.

But *Johns* Doctrine is a perfecting Doctrine: In ſo much that the believers herein have no more Conſcience of ſins: *Johns* Doctrine is the bringing in of a better hope. That theſe things may be more plaine: we will conſider the difference of that repentance, which was taught by the

the Prophets, from that repentance which was was taught by *Iohn*.

Firſt, for the repentance preached by the Prophets, There is a definition of repentance, which is reprehended by ſome (and juſtly as comming ſhort of that repentance which is preached under the Goſpell) it is this *Commiſſa flere, flenda non committere, To bewayle ſins that we have committed, or omitted, to forſake thoſe that we have bewayled*: This definition ſeemeth to me, to expreſſe to the full that repentance which was taught by the Prophets: Eſpecially if we adjoyn purgation of ſin by Sacrifice, *He that confeſſeth & forſaketh, ſhall have mercy, Prov.* 28.13. *Waſh yee, make you clean, put away the evill of your doings, ceaſe to do evill, learne to do well, Eſay* 1.6. *Amend your wayes and your doings, Jer.* 7.3. This then is the Prophets Repentance, to *mourn* for ſins paſt, to *joyn amendment* to our mourning for the time to come. What is *Iohns* repentance more than this?

It is anſwered *Iohn* goes one ſtep higher, and preacheth the *Baptiſme of Repentance*, εἰς ἄφεσιν ἁμαρτιῶν, *unto remiſſion of ſins*; *Luk.* 3.3.

I appeale to you, whether it be not better rendred *unto remiſsion* (in this place) then *forremiſſion*; & whether this word *for*, doth not ſomething pervert the ſence: as likewiſe *Luke* 1.7.7. ἐν ἀφέσει. I have warrant thus to read it, from the holy and learned Tranſlators, who

upon the same words, *Mark.* 1.3. have written unto in the margent. As also they have most faithfully rendred these words, μετάνοιαν εἰς ζωὴν, *Repentance unto life*, *Acts* 11. 18.

I have also other authority so to translate this place: not onely from the *Latine* translations which agree in this; in *Remissionem Peccatorum:* But also by *Elfricus* (sometimes Arch-Bishop of *Canterbury*, *An.* 996.) who translates the preposition εἰς, by the *Saxon*, **On, On Synna,** *forgiftnesse.* Now what is this Repentance unto Remission? *Pœnitentiam agite*, so the vulgar: But we like it not, and let not any think the matter small: for *Aristotle* tells us, that one absurdity opens the door to a thousand: And I have read of one scabbed sheep brought out of *Spain*, that was the originall of a generall murrein throughout *England:* we must take heed of small matters: What then? *Resipiscite*, so *Beza*, and I like it well: provided that I may have liberty to *English* it thus; Repent (that is) be of another mind, seek not by legall wayes to establish your righteousnesse; Droop no longer under the spirit of bondage, but believe the full remission of your sinnes, in Iesus Christ that commeth after: This glosse is warranted, *Act.* 19.4. *John verily Baptized with the Baptisme of Repentance, saying that they should believe in him that should come after, that is in Christ Iesus:* Thus *Iohn* makes low the mountains, cuts off legall pre-

prerogatives, and bringeth downe every high imagination and every thought that exalteth it selfe against God.

Thus *Iohn* lifts up the valleys, comforts the drooping soul, by giving them knowledge of Salvation in Remission of sins; This is *Iohn's* Repentance.

And upon these grounds (I believe) it is that those worthies since *Luthers* time have set forth unto us repentance, consisting of these two parts,

First, Contrition for sin.

And secondly, Faith in the Lord Iesus.

Or as a worthy Country-men of our owne, three parts.

First, Contrition.

Secondly, Faith.

Thirdly, new Obedience.

Although if we would speak more properly, we must say, that new obedience is a fruit worthy repentance, and rather a consequent of repentance. Divers whom I honour much will not admit that faith should be a part of Repentance; but do assigne unto repentance these two parts.

First, Mortification.

Secondly, vivification.

Here is a controversie verball, but none reall. For what is true mortification, but the apprehension of sin slain by the body of Christ? What is vivification but our new life? The just shall

live by faith. I have obſerved ſome to confine Repentance, within the bounds of our converſation, and make no difference between the Repentance which was taught by the Prophets, and that repentance which was taught by the Son of God, and his Miniſters. Whoſe error doth ſufficiently appeare by that which hath been already ſpoken. Their repentance it is rather μεταμέλεια than μετάνοια: I know this ſeemes ſtrange to ſome: and yet will they nill they, they muſt agree with men in this, that faith is a part of true repentance. Otherwiſe, what will become of that doctrin, ſo often heard of in your Pulpits: namely, that repentance waſheth away ſinne?

I demand how and where? Out *of the ſight of God?* No, *It is God that waſheth, it is God that juſtifieth*: as before. *And the bloud of Ieſus Chriſt waſheth us from all ſin.* How then doth repentance waſh away ſins out of the Conſcience? This is Faiths office to purge the conſcience, by declaring the favour of God in Chriſt Ieſus. And neither the office of ſorrow, or reformation, which may purge the converſation, but not the Conſcience.

So then, either make faith a part of true repentance, or elſe this doctrine will fall quite to the ground and bee true in no ſence; unleſſe in the judgment of charity, whereby we cenſure one another: To preach that tears do waſh away ſins

out

out of the ſight of God (which I have heard ſome teſtifie, that they have heard preached) is Blaſphemy againſt the precious bloud of Chriſt.

Beſides the hideous effects that this doctrine works in the Church of God: for the ſimple people being asked how they think to make ſatisfaction to God for ſin, they have anſwered by lamenting & amending: Good people hearken, it is dying, not crying that gives ſatisfaction for ſins: Without bloud there is no remiſſion. And it is not the bloud of buls or goats, or the flouds of tears that can give ſatisfaction, but onely that water and bloud, that iſſued from the ſide of a wounded Saviour.

Thus *John* preached remiſſion of ſins, as farther appears: *Johns Baptiſme* was the ſame with the Apoſtles; But this Baptiſme ſealed remiſſion to everie beleever: Therefore alſo that.

This argument is prevalent with you, though Cardinal *Bellarmine* make a tuſh at it, by denying the major. But you will ſay, how doth it yet appeare that *John* burned or ſhined, more than the Law or the Prophets? Did not they alſo preach *Remiſſion of ſins* upon true repentance?

I anſwer, the Prophets muſt be conſidered, preaching either the new Covenant or the old, for they preached the new alſo: The Law did not, could not diſanull the Covenant that was made to *Abraham*, 430 years before: In the new Covenant the Prophet preacht *eternal remiſſion*,

but yet not actual: In the old Covenant they preacht *actual remission by legal services, but not eternall*; which remission is called by the Apostle a fleshly purifying.

To make these things more plain, take this proposition (which I know will tingle the eares of many) *The knowledge of both Actuall and Eternall remission, was no article of the Iewish Creed: but a part of that mystery which was kept secret from the giving of the Law, until the time of Iohn Baptist.*

To prove this I might bring this place, *No man hath seen God at any time; but the only begotten son, which is in the bosome of the father, he hath declard him*, *Ioh*, 1.18. As also this, *God who hath commanded the light to shine out of darknesse, hath shined in our hearts the light of the knowledge of the glory of God in the face of Jesus*, 2 *Cor*. 4.6. with many places more of like nature: But to spare a labour I betake my self unto places more plaine.

The first, *Gal*. 4.1, *The heir so long as he is a child differs nothing from a servant, though he be Lord of all*. Who are the *heires under age*? even the Iews, untill the fulnesse of time came, that God sent forth his son, &c. They were the heires under age, that differed not from servants; Now I say, They that had knowledge of *actuall and eternall remission, differed from servants*: they that *differed nothing from servants*, had not knowledge *of actuall and eternall remission*.

The second place is, *Gal*. 4.25. *Jerusalem*

that

that now is in bondage with her children: They, which were in bondage had not knowledge of *Actuall and Eternall remission*, which is the greatest freedom: They which had knowledge of *both, Actuall and Eternall Remission were not in bondage.*

But if any shall say, they differ from servants, because they had knowledge of *actuall remission to come by the promised seed.*

I answer, that this was acknowledged that they should herafter differ from servants, which they did not yet for the present.

Again, if any say that the bondage of the Iewes was not a Bondage of Conscience, but a Yoak of Ceremonies.

I answer yes; Even a *Bondage of Conscience*, which stung their hearts; for (besides the authority of interpreters) it is said, *that the children through feare of death were subject to bondage all their lives long*, Heb. 2. 15. Had this bondage been outward and carnall, it would have made Life sweet and Death bitter; for so we read Exo. 1. 14 *They made their lives bitter through hard bondage, in morter and brick and all manner of service*: But this is a bondage that makes life sweet, and death bitter: What is it that makes death bitter, but the sting of death? And what is the sting of death, but sin? Wherefore they had conscience of sin?

I aske in the third place, whether the Iewes

between Moses and John Baptist, were not under the Law? is proved *Gal.* 3,23,24. *But if under the Law then under the curse, Gal.* 3,10. To this we may adde, *Heb.* 11 39. Now may we observe the difference of the promulgation of the new Covenant: In the time of *Adam*: *The seed of the woman shall break the serpents head, Gen.* 3 15.

To *Abraham*, *in thy seed shall all the nations of the earth be blessed.*

In *Esay*'s time, *by his knowledge shall my righteous servant justifie many, Esay* 5.3.

In *Moses* time, *a Prophet shall the Lord your God raise up unto you, like unto me, &c.*

In *Daniels* time, *70 weeks are determined upon thy people, and upon thy holy City, to finish transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousnesse, and to seale up the vision and prophecy, and to anoynt the most holy.*

Thus the Prophets speake of a thing to come farre off; But if any say, they speake sometimes in the present, and preterperfect tense.

I answer with Saint *Peter*, That *not unto themselves, but unto us they did minister those things, 1 Pet.* Chapter the first, and Verse the twelfth.

John speaks of the time hard at hand, or present, *The Kingdome of God is at hand: Behold the Lambe of God, ὁ αἴρων, that taketh up the sins*

of

of the World; that beareth them upon his shoulders; for I desire you to consider whether there be not a difference between αἴρω, and ἀφαίρω: I wil herein determine nothing.

The Apostles after our Saviours Ascention, speake as of a thing actually past and done: shewing plainly the way and meanes, wherby the Son of God hath purged and sanctified his Church; *Himself bare our sins upon the tree*, 1 Pet. 2. 24.

By one offering he hath perfected for ever them that are sanctified, Heb. 10. 14.

Thus in *John* is begun, in the Apostles is fulfilled that Prophecy, *The light of the Moon shall be as the light of the Sun, and ye as the light of seven dayes together:* As the Sun in light and glory excelleth the Moon, so do the times of the Gospel excell the Law, in the revelation of the glorious face of the Lord Iesus.

There are I confesse many difficulties in the way, but I have not now leisure to remove them. The greatest is, in that the Iews are said to *eat the same spirituall meat, and drinke the same spirituall drink*, 1 Cor. 10. 3, 4.

But I answer, they did eat the same meat, but not after the same manner; for they did eat Christ to come, not present and so they did beleeve *actuall and eternall remission of sins to come, not present.*

Thus much of *John's Doctrine*; Now followes his *Conversation*; *Burning and shining.*

First,

First, His burning Zeale and Charity.

Secondly, His shining Piety.

First, of his zeale: First, Negatively, and secondly, affirmatively.

First, Negatively, what Zeale *John* had not; for here is a block in the way, and it is broader than may be stept over. Consider we the place of his abode, *Iohn* lived in the desert, What have we here, *Iohannes Eremitarum Princeps?* *Iohn* founder of the order of Heremits? So he hath beene stiled long ago.

Among the 100 orders of religion among the Papists, I find none more contrary to Charity than this. *How good and pleasant a thing it is, brethren, to dwel together in unity?* Psa. 133.1.

But they will object: Do not *Elias* and *Iohn*, forsaking the company of men, embrace the desert?

I answer, *Elias* lives indeed in the desart, for feare of persecution; was it not time to fly to the wildernes, when *Ahab* takes an oath of all lands? was it not time, when *Iezabel* sweares by her gods, that she would make him like one of *Baals* prophets, by to morrow this time? So do we reade of many that in this case imbrace the desert *Heb.* 11. Thus much for *Elias*.

As for *Iohn*, we say he lived not in the wildernesse, properly so called, but in his fathers house; in the Hill countrey of *Iudea*, which in respect of the barrennesse thereof, was called the wilder-

nesse

neſſe; thus ſay *Magdeburgenſes*, *Bucer* and *Zuinglius*.

And this expoſition is not built upon bare conjectures; for we read *Ioſhua* 15. 61. *Sixe Cities in the wilderneſſe, Betharabah, Middin, Secacah, Nibſhan, the City of Salt and Engedi.*

So might *Iohn* live in the Deſert, and yet within the wals of a City. Wherefore, O ye Papiſts! go ſeeke ſome other Patrons for this your will worſhip, *Iohn* and *Elias* will not ſerve your turne.

Thus much for the Negative, now followes in the affirmative of Zeale *Iohn* had.

Great Zeale will here appeare, if we conſider the matter of *Iohn's* preaching together with the time. Of the matter ſufficient hath been ſaid before. The time, the 15 yeare of *Tyberius*, a wicked Emperor, when *Herod* was Tetrarch, at ſuch a time when truth ſeemed to have left the earth.

What may *Iohn* ſay, ſhall I preach, or ſhall I forbeare? If I forbeare, I ſhall enjoy eaſe and quiet, with my fathers poſſeſſions.

But if I preach, oh, what a floud of troubles? what a ſea of evils is like to overwhelme me? *Tiberius* is now Emperor, a ſtranger to God and good manners.

A Senate he hath, wiſe in their own conceits, but ſo far addicted to ſuperſtition, that they have it as a Law, that nothing ſhall be admitted in Religion, which hath not firſt beene voted by them.

them. But ſuppoſe that they being a great way off care not for theſe things. Here is *Herod* the Tetrarch, from whom I look for no good entertainment; for *I am no better than the Prophets that went before.*

But ſuppoſe all theſe to be calme, and ſay nothing: What perils are there in mine own Nation? The *Sadduces* deny the Reſurrection; the *Phariſees* after whoſe pipe the people dance; *A generation of Vipers, a brood of Hipocrits.* They wil ſurely cry out againſt me for a blaſphemer of God, *Moſes*, a ſetter forth of new worſhip. Let reaſon judge, if here be not cauſe enough to ſtop a Miniſters mouth, and to make him ſay, *I will not ſpeake.* Yet notwithſtanding all this, the *Baptiſt* puts on courage, conſults not with fleſh and bloud, but goes on, boldly in his work; And ſaith thus within himſelfe; *Let Tiberius rage, the Senate chafe, the Sadduces cavill, the Phariſees perſecute; I know whom I ſerve, I will declare thy name, O God.* What doth this teach us, but to put on this Zeale and courage, to preach in ſeaſon, and out of ſeaſon, not ſparing any paines? But thou wilt ſay, They will not endure ſound Doctrine, they will perſecute me; Heare S. *Paul*, 2 Tim. 4. *Endure thou afflictions, do the work of an Euangeliſt, make full proof of thy Miniſtery:* Thou wilt ſay, They will kill me. Say thou with Saint *Paul, I am ready to be offered, and none of theſe things move mee,*

neither

neither count my life deare unto me, Acts 20.24.

What is become of Apostolicall Zeale, of primitive courage? When we are so carefull and so fearefull, that we dare not informe truly, rebuke boldly, for feare of displeasing our Patrons, for fear of losing, or hope of getting preferm̃ets. Let us put on resolution and go forward boldly, like men, that neither care to rise, nor fear to fall.

Thus much of *Iohns Zeale*, now follows his Piety, considered; First, Negatively. Secondly, Affirmatively. First, Negatively, a Conversation without covetousnes, which appeares from his habitation, the Wildernes: He follows not the Courts of Kings and Princes. Here is no suiter for preferments, no Simonaicall intruder, no parasiticall flatterer: But with the noble woman of *Shunem*, *He will dwell among his own people*, 2 Kin. 4.13. Here is a pattern for our imitation; according to the precept, *Let your conversation be without covetousnes*, Heb. 13.5. And *thou, O man of God fly these things*, 1 Tim. 6.11. Let us set before our eyes the holy contẽpt of earthly things, wch we find in the Apostles of our L. & Saviour! Remarkable is that of S. *Peter*, *Silver & gold have I none*, Act. 3.6. The worldling will say, more foole S. *Peter*: for we read Acts 2. That the *possessors of land sold them, & distribution was made to every one according to his need*: What? Is none fallẽ to S. *Pet.* share, or rather hath he reserved nothing for himself? even nothing; as it is better to make a K. than

to

to be a King; So better it is to make many rich, than to be rich. See what a difference there is between *Peter*, and that man on earth, who glories so much in *Peters* chaire: Of whose gettings there is no end, whose treasures are without weight and number, whose triple-Crown had one Iewell worth 6000 florens.

Let us leave him, and see that covetousnesse be not crept over into *England*; looke we into the Church, what mean the heaping up of Ecclesiasticall preferments, pluralities, simonies, *&c.* If all these proceed not from the root of covetousnesse, pardon my ignorance, I know not whence they come. But you will say, you wonder I am not afraid to charge such men with covetuousnesse.

I answer, I dare not but speak, what I thinke, being this day set upon the watch Tower of the house of *Levi*, and espying an evill, how shall I hold my peace?

This is a thing reproved even by our adversaries themselves. In a Lateran Councell 310 Bishops, being present under *Alexander* the 3, it was concluded; that no Priest should have two Benefices, *Anno* 1179. Again *Richard* the costly Arch-bishop of *Canterbury* complaines to the Pope, that Priests in *England* held more livings than one, *Anno* 1231. And though it hath beene thought that many livings are a good step to a Bishoprick: yet have I read of one *John Bland*, elected

elected Archbishop of *Canterbury*. But refused by the Pope; the chief thing objected against him, for holding two Benefices without dispensation, *Anno* 1233. *John Pecham* Arch-bishop made a Canon, that no Clergy-man within his Province should hold two livings, *Anno* 1304.

If I should tell you what our modern writers have said touching this, you will say they speak more bitter than the rate of Charity will allow of: that non-residents are like whores that put forth their children to nurse, that they may take the greater pleasure.

But I leave these and desire to aske you a question or two, in the words of a learned man; Whether ought not all our works to be done in Charity?

Answer yes, whatsoever is not done in Charity is nothing worth.

The second question whether it be greater Charity to have two livings than one, two great ones than two small ones: I thinke it would make *Democritus* weep to heare a Clergy man step up to prove that he holdeth two livings in Charity: But if it be granted, that it is greater Charity to hold two than one, then are all offenders, that are contented with one; as men that aspire not to the greatest Charity. But I leave these things to your farther consideration: My prayer shall be, that this scandall may be removed far from us.

Now

Now let us ſee whether covetouſneſſe be not in the Country people alſo; from whence proceed frauds and deceits, if not from covetouſneſſe Is it not covetouſneſſe to love the world more than we love God? Search then your hearts and conſider, whether you have not taken more pains to get, more care to keep the meat that periſheth, than that which endureth unto eternall life?

My exhortation comes now in ſeaſon, you have a work in hand, to take away Images, Crucifixes and Idoles of wood, glaſſe and ſtone.

I condemne you not, I would all ſuch offences had been long ago thrown into the bottome of the Sea.

But I deſire to informe you, There is a corner in the Temple, wherein ſtands a great Idoll: I meane the temple of your bodies: Son of man, this people hath ſet an Idol in their heart; What this Idoll may be called, I have not in a readineſſe, but the act of this Idolatry is covetouſnes: *Therefore let covetouſneſſe, which is Idolatry*, Eph. 5. *be firſt abandoned*: And then go on according to Law and Order; But otherwiſe both you, and your worke, will become ridiculous.

Do you not remember what was whiſpered at the Aſſize ſome yeares paſt? Namely, that the great malefactors condemned the little ones. This it may be was but too true: Take heed leſt ſome ſuch thing be ſaid of you, that Idolaters pluck down Images, and that they that hugge

hugge the Idoll *Mammon* in their heart, are forward to pull down Idols of glaſſe and ſtone.

Now follows *Iohn's* Converſation affirmatively.

Here two things are worthy our conſideration.

Firſt, his apparell.

Secondly, his meat and drink.

Firſt, his apparel, Camels haire and a leathern girdle about his loynes: I muſt not ſay with *Euſebius inuſitatũ indutus habitum, Iohn* in a ſtrange habit. For I beleeve it ordinary for Prophets to weare ſuch garments, *Elias is an hairy man*, &c. 2 King. 1. 8. *Hee that comes in the ſpirit and power of Elias, comes alſo in the garments of Elias. Prophets were wont to weare rough garments*, Zach. 13. 4. We ſee then *Iohn* was neither Velvet nor Silken Prieſt, this teacheth modeſty in apparell to all, both Miniſters and People. *Iohn was an hairy man*, ſo are many in our dayes; but it is haire of the head, not of the garments: I tell you that courſer garments, and ſhorter haire is better beſeeming Miniſters of God, than ruffling ſilkes and long haire.

What may be the reaſon why S. *Peter* giveth precepts of this kind, rather to women than mẽ? Is it not becauſe exceſſe in this kind is a womaniſh and childiſh vice, unbeſeeming men profeſſing Chriſtianity? Let us take heed theſe things prove not a block to our charity; full ill wouldſt thou endure to ſell thy lands, that canſt not ſpare

thy superfluities, to cloath the naked members of Christ Iesus.

Secondly, *Johns* temperance in meat and drink. His drink neither wine nor strong drink: What then? Even fresh water of *Jordan*, his meat Locusts, *Genus Cancrorum*, so *Magdeburgenses*. But I dare not consent to this: It is observed by some, that ἀκρίδες, *Locustæ*, signifieth two things.

First, small living creatures like our *Grashoppers*, which were permitted by the Law to be eaten, *Lev.* 11.22.

Or else it signifieth *summitates herbarum*, the tops of hearbs.

I leave these things to you, which way soever we take, it comes to this; that *John* used a slender dyet, *Luke* 7. *Johns* practise is no precept, neither doth it take away our Christian liberty herein, yet it sufficeth to condemne our excesse and riot, when we *rise up early to drink wine, and sit till night, till we be inflamed.* A breach that is made both by Ministers and People.

Who would have thought that the true Church of Christ should have been troubled with such a swinish brood? Had I an hundred mouths and as many tongues, I could not expresse the lewdnesse of this generation: What censure on earth sharp enough? What place in hell deep enough? Why are ye not ashamed of your doings? *Lingua struunt, mann destruunt.*

The

The voyce is Jacobs voyce, but the hands are the hands of Eſau. I may well compare you to *Penelope*, for you weave her web: Did I ſay compare you to her? You are far worſe. She unweaved no more in that night than ſhe weaved in the day time: But you by your abominable works of darkneſſe, pull down more in the night than ſeven of the moſt laborious of your brethren can build in the day: We read of *Iohn Cremenſis* Legate here in *Engl. An.* 1129, When he had diſputed at *London*, for Chaſtity of Prieſts (as it was then called) *ad ravim & ſudorem*, was taken the ſame night in bed with a notable whore.

This I beleeve, gave ſolution to all his arguments. Thus do you in ſome caſe diſſolve in the Tavern, that which you confirmed in Pulpit, making a mock at the ordinances of God, and ſeducing thoſe by your cõverſation, for whom Chriſt died. I muſt call upon thoſe that are in authority, that they would make diligent ſearch after theſe Foxes, that they may be unkenneled, and hunted out of Gods Vineyard; for they ſpoile the Vines, and cruſh the tender Grapes.

If the Courts had been ſo vigilant to find out thoſe as nonconformable Miniſters, ſurely by this time the Church would have been as free from them, as the Land from Wolves. But they have preferred the Traditions of men, before the Commandements of Almighty God.

And therfore I ſhall leſſe wonder, if the Lord require it at your hands; And I tell you that con-

formity hath ever sped the worse for their sakes, who breaking the Commandements of God, thinke to make amends with conformity to the Traditions of men.

Thus much for *Iohns* meat, drink, and apparell, the imitation wherof hath some times deserved no small commendations, for thus it was long ago written in memory of *Berengarius*,

Cui vestis textura, rudis, cui non fuit unquam,
Ante sitim potus, nec cibus, ante famem.

Thus have I done with the first part of my Text, the Minister; I come now to the second, the People. And here are two things, first, the Persons; secondly, their reprehension. The persons, ye; What ye? the drunken *Rabble?* the lewd sons of *Belial?* No, who then? Even the zealous people, they that are zealous for the Sabbath day; for they are ready to kill our Saviour, for healing on the Sabbath. Zealous for the glory of God, according to their knowledge, for they took up stones to stone him, because he had said that he was the Son of God. Is not here confirmed that which was said before, that Zeale and Devotion without the knowledge of Christ, make a man much more than ordinary child of hell. Who would have thought, but zeale for the Sabbath, and God, had been an undoubted marke of Salvation; but you see the contrary, that zeale without knowledge will take up stones to stone the Lord of life. How may they then be deceived that looking upon the alteration of their conversation,

sation, they were drunkards, now they are not; they were profaners of Gods Sabbath, now not; but now ready with *Archimedes* to cry, *I have it*, and to be rapt in to the third heaven. But I desire you to consider, *Rom.* 10.3. where of the hardned Iews it is said, They have a zeale to God: From hence we might take occasion to discusse these questions. First, whether a desire to be saved, be an infallible note of salvation. Secondly, whether a desire to beleeve be Faith it selfe, the safest way is to say no: but I leave these to you, and desire you to consider more of them. A third question would here also be handled: *Whether when Faith lies hid, that we cannot see, that we beleeve by the inward testimony of our conscience, that it is possible our Works of Piety, or Charity can assure us of Salvation.* I say no, and my reasons are these.

1 That which makes me doubt of my Faith, will make me doubt of the sincerity of my work. 2 How is it possible I should judge my work sincere when I cannot see I beleeve, whatsoever is not of Faith is sin. 3 What works are done in Faith, that the same acts may not be done in the spirit of bondage?

If you say that the actions indeed are the same, but they differ in the end; I grant it, and in the efficient also: But as I cannot discerne the efficient, so neither can I discern the end of my work, when I cannot discerne, I beleeve upon these grounds, I am bold to determine the question negatively.

Obje. *But I doubt there are ſome will ſay, what meanes this Preacher, wil he take away the Sabbath?*

Anſ. No, though I deny zealous obſervation of the Sabbath, to be an infallible marke of ſalvatiõ, yet I account the wilfull profanation of the Sab. to be a token and ſign of a reprobate ſence: and marke it, who ſo is a profaner of Gods Sabbath ſhall be rewarded in this life, with a ſoule voide of the true knowledge of God, a converſation void of good manners.

The Sabbath is a command of God morall and perpetuall, which ſhall never end; The day of the Sabbath is by Apoſtolicall conſtitution, though not Divine precept, and we are bound to keep this firſt day with all reverence.

The breach of the Sabbath is no light offence, as appeareth by the Law; wherin puniſhments are proportionable to the offence: The Law admits no ſacrifice for Sab. breakers, *He that doth any ſervile work ſhall dye the death*, Exo. 35. 2. and the ſtick gatherer payd for it. How zealous is God for his Sabbath, that ſuffers not the breach of one day to go unpuniſhed? as 2 Chro. 36. 21.

The Captivity of *Iudah* in *Babilon*, continued ſo long till the land had enjoyed her Sabbath; the Kingdom of *Iudah* begins with *David*, ends in *Zedekiah*, continues about the ſpace of 490 years; now as 7 years make one yeare of Sabbaths, ſo 490 years make 70: for divide 490 by 7 and the quotient is 70. I am not againſt the Sabbath.

Now follows the peoples reprehenſion, *for a ſeaſon*

season to rejoyce in his light; We will here search the reason of two things. First, Why they rejoyced in his light at any time. Secondly, Why they rejoyce not in his light at all times? 1, Why do they rejoyce in it at any time? *Iohns* Doctrine was a new Doctrine, and we know new things please exceedingly; the *Athenians* desire some new thing, *Acts* 17. A Gentleman had in his stable two horses, one a very good one, but an old servant, the other a jade, but newly bought; the old is neglected, the new hath all the respect; the Groome sees no other reason of his Masters will, but the nature of man to prefer new things before old. Thus it might be that this people might embrace the Doctrin of *Iohn*, not because of that excellency, which was indeed in it, but by reason of the novelty. Do we not see it so with us? A new Preacher is the man, worth seven old, and a stranger worth seven Prophets in their owne Country, and let me tell you, I am afraid that the multitude coveting alteration of discipline (I do not charge all) is rather swayd by novelty than sound judgement. 2, It might be their judgements might be astonied at the Majesty of the Word of God, as it happeneth sometimes to the wicked, as we read of *Simon*, Acts 8.13.

First, Why did they not rejoyce always in his light? 1. *Persecution ariseth, by and by, they are offended*, Mat. 13.21. A peaceable Gospel is like the rich that have many friends: But a persecuted Gospel, like the poore man that is forsaken. *Iohn*

in prison, and now times are troublesome, and 'tis dangerous to be esteemed on of his favorers. Thus are men like swallows in religion that are with us in Summer, but the first morning frost or flight of Snow drives them away, and they are no more seen.

2 Reason, they want root and therfore are soon shaken: Having received the Word into their mouths, not into their hearts, into their profession not into their affection. I must not prosecute these any farther; but give you one exhortation, that ye take heed that you be not like those temporary professors; *Like children tossed too and fro, with every wind of doctrine*, Eph 4.14. Of one religion to day & another to morrow, like waxe that takes the impression of the last seale, that *you be no clouds without water carried about with every wind*, Iude 12. Nor *with the Galathians soon removed*, Gal. 1.6 But *that being grounded and settled, ye be not moved away from the hope of the Gospel*, Col. 1.23. But being rooted and built up in them, and stablished in the faith, *Col.* 2.7. that so ye may not be like the Bull-rush, yeeld out to every blast; But like the Cedar, which is hardly, or rather like Mount *Zion*, which cannot be removed; *They that put their trust in thee, Lord, shall be like Mount Zion, which cannot be removed. Psal.* 125.1.

FINIS.